

A
LETTER

To the REVEREND

Dr. *SACHEVEREL*.

WITH

A POSTSCRIPT, concerning
the late VINDICATION of *Him*;
in Answer to Mr. *B---t*'s MODERN
PHANATICK.

*Violenta nemo Imperia continuit diu,
Moderata durant. Seneca.*

Let them but say this plain thing, ---- *That it
is forbidden to this Nation, by any Law or
Command of God, to save it self and its Poste-
rity from imminent and utter Ruin, by Re-
sistance, ---- and we will ask no more.*

Curate of *Salop* on the 13th Chapter to
the *Romans*, pag. 22.

By an Inferior Clergyman.

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LETTER

To the Hon. the Lord

DE SACCHENT

W. R. H.

ANNO DOMINI 1771
the 1st of January
in the 1st of the year
PHILADELPHIA

Not a new book
Museum of the

I see them that say this is a thing
is a thing to this day
of the 1st of the year
and was a book
of the 1st of the year
the Roman

By the Hon. the Lord

B^CL

of the 1st of the year
of the 1st of the year

A LETTER to the Reverend
Dr. Sacheverel.

Reverend Sir,

IN some late Conversation I happily had with a very pious and excellent Lady, she express'd a greater Concern for YOU, than You, I fear, hitherto have done for Your Self. Dr. SACHEVEREL, said she, has surely been the Cause of abundance of Mischief to private Familys; but I cannot bear, added she, that He has ever in the least repented of it. Much Blood has been shed; Tumults, Riots and Rebellions have been rais'd on His account; some have been condemn'd to be hang'd, others have been fin'd; the nearest Relations have been divided; Unity, Love and Peace are grown utter Strangers to our Island; our former Differences, which seem'd to be in a fair way of being amicably adjusted, are now grown into implacable and malicious Quarrels; and we only want one Sermon more of the same kind with His, to set us to cutting one another's Throats; and 'tis well if that we have already does not do it. And yet we have no account of His Humiliations, how many soever we have had of his Triumphant Entry into Citys and Corporations. We have heard much of his Feasting, but not one Word of his Fasting. Expresses have daily brought Accounts of Honours paid him, so great, that He ought to have turn'd out of the Way, and refus'd them with Emotion, as too great for Them to give, or Him to receive; so great,

that Nothing more remains (except making Speeches on their knees) for the *QUEEN* Her Self, shou'd *SHE* think fit to honour them with Her Royal Presence.

And this is the reason of my present Address to *You*, which is not so early as some others have been; but however, you will find in it the fullest Proofs of my being one of your best Friends, by giving you an exact State of your own Case: and such Offices are rarely unseasonable. Yet I look upon *this* as the best time of doing it; for in the height of your late Prosperity and Grandeur, *i. e.* immediately after your Impeachment, Conviction, and Sentence, you were so accusom'd to the high-season'd Diet of Flattery, that you cou'd then relish nothing else. But now (God be thank'd) that it begins to clear up, and the Mist cast before Mens Eyes by *YOU*, (who, like another *Simon Magus*, have bewitch'd the People) is vanishing, I may promise my self a little Leisure from you to read this Letter, tho somewhat of the longest, and plain Truth may have its turn of being heard. And if I lie under a Necessity of searching into the Wound, and make you smart, you must excuse it; for a Friend must sometimes, out of Zeal, speak some unmannerly Truths, and such as will not please.

Notwithstanding my good Intentions, I doubt not but your Partiality to your self will induce you to believe, That *All* who oppose you, do it out of Envy or Malice.

As for envying you: Assure your self, I envy no one, no not *You*, notwithstanding your towering Expectations. For altho, no question, you look down from your fancy'd Height upon *Us inferior Clergymen*, with Disdain and Contempt, yet
You

You are one of Us *still*; and I believe it will be thought expedient, that You shou'd *always* be so. And for Our Comfort, a CURATE OF *SALOP* has so handled YOU and YOUR CAUSE, that nothing but Obstinacy, and a fix'd Resolution not to be convinc'd, cou'd keep your *Adherents* from giving up both YOU and THAT as baffled. He has given Us so many *Hard Arguments* in *Soft Language*, that were you not prejudic'd against that way of Writing, you wou'd yield to Truth when arm'd with irresistible Cogency, and shining with obvious sensible Demonstration.

As for Malice: I can be suppos'd to bear none to You, having seldom seen You, and never spoke to You, and never desire to do so, unless You amend. But since your Affairs are so mingled with those which are Publick, and have so affected them, I think I have a right of Calling You to an Account, as One of the greatest *In-cendiarys*, in conjunction with your Brother Dr. Krumholtz at *Hamburg*, that perhaps any Age has produc'd. What *Oliver Cromwel* is reported to have said to Dr. Hewit *falsly*, That *He was in the City like a Torch in the midst of a Sheaf of Corn*; may too truly be apply'd to You. For surely, since you preach'd your *Fire-and-Brimstone-Sermon* at St. Paul's, nothing but Heat and Bitterness have been among us, insomuch that former Tumults and Riots were mere Civilitys compar'd with *those of late*. When you call your self to an Account, enquire whether our late and present Divisions, which bear date with *that*, may not have given new Life and Spirit to the *French and Spaniards*, who, not long since, dar'd to attack Us, and, I fear, have prolong'd
a Bu-

a Business which we hop'd was in a fair way of being compleated.

I know, *you* and your Friends will say — *YOU* (good Man) was only Passive; *YOU* cannot help what others have done.

Tully says, * *Where is the difference between the doing a thing our selves, and rejoicing for its being done by others?* We are not now to be told, what pleasure those your Friends took in the Accounts given of the vile Proceedings of the Rascality, in this City, and those in the Country, who, no question, had their Instructions from their Brethren above; for, otherwise, 'tis hardly possible there should be so much Regularity in Disorder. Their *Harmony* was manifest; for they *struck up, kept time, and rested as they did.*

And as to your self — it appears not, as I hear, that in your *last Summer's Progress* you did, in the least, discourage the Rabbles, but by your Presence and Connivence encourag'd them, especially at a Time, when there were so many Eyes upon you, to pry into your Actions, (not without some malignant Observers of the Decorums of your Triumph) and some, perhaps, with strong Desires of finding them Criminal. Nor have you since given any *Publick Intimation* to your *Ragged Followers*, by a *Printed Declaration*, or by an *Advertisement* in the *Examiner*, that *They mind their own Business*, and keep at Home. Have we not, therefore, reason to conclude, That like another *MASSANIELLO*, you take pleasure by holding up your Finger, to command Multitudes without number?

* Quid interest, utrum fecerim, an gaudeam factum?

I am no *Herald*, Sir, to enquire into Mens Pedegrees; but shall ever value *that* Man more, who by his Merit advances a mean Family, than a worthless one, who by his degeneracy depresses an honourable one. Notwithstanding *this*, allow me to say, That every Man stands oblig'd to regard the *present* State and Condition of his Family; and *yours* (not to reproach you) is said to be in such Circumstances, that you stood oblig'd in modesty to have declin'd those Instances of Respect, which suited neither your Birth, nor Education, nor Merit.

And why, *I pray*, must *You* alone (I think) of the whole Body of the *London Clergy*, flaunt about in a *Silken Habit*, a Habit first brought into fashion amongst those of Our Order by *Cardinal Wolfey*, and actually forbidden by *Archbishop Laud*? It was not *Archbishop GRINDALL*; if it had, I shou'd not have wondred that you slighted *his* Injunctions, on whose Memory you have thrown so much Dirt. I insist no otherwise on *this*, than as an Indication of your Vanity and Levity; agreeably to an Observation at Sea, that the Vessels which have the richest Lading, are seldom set off with *Silk Streamers*, which are sometimes Ornaments of *Pleasure-Boats*, but not of *those* for Use.

But this indeed is foreign to my design; which is not so much to inquire what you are, as what you have done, by which the Publick may suffer.

No wonder that a Man has done mischief, who came to *London* resolv'd to do it, as if he had brought *Fire-balls* in his *Portmanteau*. I have it from a credible Hand, that you have often given out, That you wou'd, when you came to *Town*, make their *Pulpits* smok. You have more
than

than made your word good ; for you have made not only the Pulpits, but the Churches and the City too not barely *smoak*, but *flame* out. For, from that time, in which you thought fit to accuse the *False Brethren*, and did it with *false Grammar*, *false Rhetorick*, and *false Logick*, and gave a *false Alarm*, and all with *false Zeal* ; from that time, I say, in which we seem'd to be in the fairest way of humbling the *Common Enemy* since the War began, you have put the City and Nation into an Uproar by a Sermon ; of which no judicious Person alive ever thought well, or a wise and good one spoke a favourable Word.

We have had divers *Advertisements* of late of some *Scrues* lost from *St. Paul's-Cathedral* ; let me descend so far from the Gravity due to so melancholy a Subject, as to desire it may be inquir'd, Whether you did not *Unscue* the Church and Nation too on that Day?

Plutarch gives an account of a Dispute between the *Oxindrites* and *Cynopolites*, who went to War about the killing a Fish, which one of the Factions look'd upon as a sacred Creature ; and when they were weaken'd with slaughter on both sides, at last the *Romans* over-ran them, and made them *Slaves*. 'Tis with concern I relate a Story, in the former part of it, so near resembling our own Case ; but, I hope, the latter part will never be apply'd to us. Be it to our Enemies !

Since I am upon *Storys*, pray take one more. A young *Indian*, the first time he saw a *Preacher* discharging his Office, was much surpriz'd, and gave this description of it : That he saw a Man in black, shut up in a Great Box without a Lid ; that he cry'd and made a noise to be let out, but that

that no body would stir. Had he seen *you* raving and foaming in the Pulpit at *St. Paul's*, he wou'd (I believe) have been afraid some one shou'd have let *YOU* out.

And about *what* is our present Controversy? The sum of it is this. You and your Friends, notwithstanding the late Revolution, which sav'd both Church and State from apparent Ruin, and which was unquestionably brought about by *Resistance*, do tell us, That we are *not to resist* the Prince on any Pretence whatever: That in every Government, Arbitrary, Mix'd, or Limited, the Governed have no Remedy against the Violence of their Governors: That Kings have a *Divine Right* to their Crowns, and Subjects have nothing but Prayers and Tears to oppose to the Cruelty and Rage of Tyrannical Princes: *Nay more*, That whoever act by their Commission, are as Irresistible as Themselves. So unhappy is it to be Subjects, in the Scheme of *these Gentlemen*, who forget the very End of Government, which was certainly intended for the Good of the People, and not for the Pleasure of a few very GREAT Men, who are taught by *Sycophants* to think themselves of a *Species* distinct from the rest of Mankind. Such Principles, one wou'd believe, shou'd make *these Men* much better Subjects than others; and one wou'd think *They*, of all Men, shou'd be particularly famous for their Loyalty. But *They* are not a-whit so; as a *late unhappy Monarch* found to his Cost, when their *Passive Principles* were a little put to the tryal: for then we meet with their Sense in the present BISHOP of ROCHESTER's second Letter to the EARL of DORSET, (printed by *Edward Jones*, 1689.) Pag. 54.

“ I know it was formerly a popular Objection,
 “ of divers misguided Dissenters from the Church
 “ of *England*, that our Principles were too Mo-
 “ narchical, and that we carry’d the Doctrine
 “ of Obedience farther than might be consistent
 “ with the Safety of a Protestant Church, or the
 “ Privileges of a free-born People.

“ But it is now to be hop’d, that the strongest
 “ Argument of all others, which is Experience
 “ from undoubted Matter of Fact, has put this
 “ Objection for ever out of Countenance; since
 “ it is undeniable, that during that whole time,
 “ when our Civil and Spiritual Libertys were
 “ in so much danger, the greatest and most con-
 “ siderable Stop that was here put to the Arts
 “ of *Rome*, and Intrigues of *France*, was put by
 “ the steady Resolution of the true Sons of the
 “ Church of *England*.”

And a little after, in the same Letter, pag. 58.

“ ’Twill be sufficient to affirm once for all, That
 “ the main Body of those, who made so brave
 “ a Stand, were all of the Church of *England*;
 “ and the Principles on which they stood, were
 “ all Church-of-*England*-Principles.”

But *That* is scarce current Doctrine *Now*: They
 who maintain it are call’d *Antimonarchical*, not-
 withstanding they affirm, That Government, in
 general, is by God’s Appointment. *The Powers*
that be, say they with *St. Paul*, are ordain’d of
God. But by *Powers* they cannot apprehend,
 that only Regal Powers are meant; no question,
 the Word takes in the Supreme Authority, whe-
 ther lodg’d in One or Many: And with *Us* they
 gladly own the Supreme Executive Authority is
 lodg’d in *One*; to whose Administration both Re-
 ligion and Reason teach Obedience. As to the
 Point of Resistance, they take no Pleasure in de-
 claring

claring their Sentiments about it ; but when they are press'd, they will not scruple to say, That altho *private* Injuryrs and Insults from a crown'd Head are by no means to be reveng'd by *Resistance* ; yet when they are *publick and universal*, and the Community must be ruin'd, or the Prince resisted, then the *Supreme Law*, which is the Good of the Whole, is to take place, viz. in the utmost Necessity : And they will not deny, but they think they may use the only Remedy left, as the Law of Nature and Self-Preservation, wherein the *Christian Religion* hath made no change, directs them. They heartily agree with his Grace the Archbishop of York, That the *Law is the true measure of the Subjects Obedience* ; and the word *Loyalty* implys as much. In short, Governors are not *Ordinarily* to be resisted, which is the general Rule ; but *that* Rule is not without its Exception. We are bid to obey our Parents in general, and yet Cases may happen in which it may be sinful to do so ; nay, in which we ought to *Resist* them. And why shou'd greater Honours or Submissions be paid to the *Civil* than the *Natural* Parent ? We are commanded also *not to kill*, and yet on *some Occasions* it may be lawful and meritorious, and our Duty, to do so.

Let impartial Men therefore judg, whether They are not the honestest Men who tell you, That upon a just Provocation they will Resist, and make it a Principle to do so ; or They who will by no means allow of it as lawful upon any Pretence whatever, and yet will not fail of doing it, and have done it ? Shou'd any Prince think fit to issue out a *Royal Proclamation*, to command the levying the *Land-Tax* and *Malt-Tax*, or *Chimney-Mony* again, by mere *Motion* and *Royal Authority*,

without the Consent of Parliament (as in *France*,) can we suppose these *Passive Gentlemen* wou'd pay their *Quota's*? They wou'd not pay one Farthing. They wou'd resist the *Collectors*, if they offer'd Force. Let *that* suffice as an Instance. I cou'd give a thousand more.

The Design of Government is, no question, to keep us civil and quiet in *this* World, as Religion is to prepare us for, and make us happy in the *next*. Is not an *Uncondition'd Obedience* the way to destroy the very End of it, by making all *Governors* equally Arbitrary, and all the *Governed* equally Slaves? To talk otherwise, may be a pretty Speculation to amuse and mislead unwary Princes, as it did *One* of late; but it will never be reduc'd to Practice by a People with such a large share of Spirit, as *Ours* have, who are by no means fond of Chains; who are born Free, and hope always to continue so. Men may talk a different way, but on such Occasions they will act all alike.

* *Erasmus*, writing to King *Henry VIII.* who was King enough in all reason, says, *That a Monarch is somewhat Extraordinary among Mortals, yet still He is but a Man.*

I defy all Fetters, tho made of Gold, says the *Spanish Proverb*; and the *Rabbins* have a Saying, *That if the Sea were Ink, and the World Parchment, it wou'd not serve to contain the Praises of Liberty.* Why then have *some of the Clergy*, of all Men, so little Sense of Freedom? And why are *They* so lavish of those *Libertys* which cost the Nation so dear, and which will not be given up so easily

* *Eximia quædam inter mortales res est Monarcha, Homo tamen. Epif. 74.*

as they think ? For let *Them* preach as long as they please, and weary Men with the *Crambe* of *Passive-Obedience* and *Non-Resistance*, yet they may be assur'd, That if Subjects are insulted, and their Patience outworn, the *Genius* of *Englishmen* will at last irresistibly force them to their first love of Liberty ; and I question not but those very *Clergymen* themselves, in their way, wou'd, out of love to their Country, contribute to it. Let the *Popish Clergy*, who leave no *lawful Issue* behind them, offer undue Incense to Princes ; the *Protestant Clergy*, who leave Children to inherit, ought not to entail Slavery upon them.

And I can find no reason to think otherwise, from your fierce Sermon at St. Paul's, in which much is affirm'd, but little prov'd : and I dare engage, that *That Sermon*, by any Strength of its own, has not gain'd One single Profelyte to your Cause, all over *England*, but has alienated *Many* from it. And, by the by, were you to have heard the *Debates* about it in the *House of Lords*, and what even your best Friends said of it, it wou'd have humbled you, if you cou'd have been humbled. But all it has done, is to make those who were hot much hotter, and those who were lukewarm are now cold : for it has certainly united those who have the *Misfortune* to dissent from the Church ; it has driven great Numbers from it, who will not communicate with such Men whose Spirit is so different from what they ought to be of. If it were necessary for you to preach and reprove with some Warmth, as sometimes it might be, it ought to have been with the Zeal of a *displeas'd Friend*, and not with the Malice and Bitterness of a provoked Enemy.

And

And think not that the *Pretence of Zeal* will justify you, because *that which is pure is peaceable*. Reproaches too imperious, instead of contributing to reduce your Hearers to their Duty, frequently exasperate them against *You*, and their Duty too, such is the Frailty of Humane Nature ! You ought therefore to soften a *Reprimand* with obliging and diverting Expressions, or otherwise it will frighten instead of having a just effect. Do not think by Haughtiness to retrieve the Esteem or Authority of the Church ; assure your self, exemplary Piety, Meekness and Charity alone can do it.

To proceed : As to the *Argumentative Part* and real Merit of *that noble Composition*, it had certainly dy'd silently among the Grocers and Trunk-makers, if the *Libeller* had not help'd off the *Preacher* ; and 'tis pity but you had been serv'd like Scolds, who are best answer'd by Silence and Contempt. But *England* must always have a *National Football* ; and *YOU*, at present, are *That* : And since I have call'd you *so*, I desire you wou'd not forget, That *Footballs* are chiefly follow'd by Porters, Carmen, and the very Outcasts of the People.

But there are Men in the World, and ever were, so fond of being talk'd of, that they had rather be spoken ill of, than not at all ; there being nothing so Calamitous to *them*, as to be forgotten. You have indeed well secur'd that Point, and your *Name* will be recorded to all Ages : but as to your *Actions*, they must endure the Examination of impartial and severe Posterity. Men so covetous of Fame, and full of themselves, as *You* seem to be, wou'd willingly know what Posterity will say of them, and anticipate their own Glory. To oblige you, I will give you a
 Spe-

Specimen of what *future Historians* of the next Century will probably say of the Actions of this, more particularly of the last Year.

“ Hitherto, from the auspicious Beginning of
 “ the Reign of this pious and excellent PRIN-
 “ CESS, every thing succeeded in such a manner,
 “ that had we not a *whole Cloud of Witnesses* of
 “ unquestionable Credit, we shou’d be oblig’d to
 “ suspend our belief of the great Things related
 “ of those Times. But to carry them on, She
 “ had a *Ministry* of the utmost Penetration, a
 “ *Parliament* that with the greatest Alacrity
 “ made All the Provision for the War that cou’d
 “ be desir’d, and gave Life to the *publick Credit*,
 “ which was never higher ; insomuch that in a
 “ few Weeks, or rather Days, a *Million and*
 “ *Half Sterling*, in ready Mony, was crowded in-
 “ to the *Exchequer*, and He thought himself Hap-
 “ py who cou’d get it in. And then, who can
 “ wonder at Success from such a QUEEN, such
 “ a *Parliament*, and such a *Ministry* ; and one of
 “ the finest and bravest Armys the World ever
 “ saw, commanded by the most *Accomplish’d GE-*
 “ *NERAL* of that Age, who gave so much
 “ Courage to Fame, but Despair to Imitation ?
 “ The *French King* then, notwithstanding our
 “ great Losses at Sea, which cou’d not be avoid-
 “ ed in a Trading Nation ; and the great decay
 “ of Trade, which is the Consequence of so long
 “ a War, was a constant Loser in divers prece-
 “ ding *Campaigns*. He had lost (as we have seen)
 “ abundance of his strong Frontier-Towns, one
 “ after another ; some of which He had former-
 “ ly surpriz’d by Force, or bought by Treachery,
 “ and by Bribes got confirm’d to Him by sub-
 “ sequent *Treatys*, or kept under a Pretence of
 “ holding them for his Grandson ; and had made
 “ them

“ them the acknowledg’d Patterns of *Military*
 “ *Architecture*, but too high for any other Prince’s
 “ Treasure to reach. And now He began to fear,
 “ that a Confederacy so formidable might en-
 “ danger his own Kingdom at last ; and some a-
 “ bout him were said to have the Courage to tell
 “ him so, tho He cou’d ill bear such Truths. On
 “ this He sent *Plenipotentiarys* to treat about a
 “ Peace: and tho it must not be deny’d, That
 “ the *Preliminarys* on which the *Confederates* in-
 “ sisted, were hard enough for *him*, and yet no
 “ harder than He deserv’d, yet He seem’d to
 “ consent to All but *One*, which He pretended
 “ was not in his Power to grant, but offer’d an
 “ *Equivalent* for it.

“ While these things were transacting *abroad*,
 “ and, as was thought, well nigh agreed on,
 “ and every one pleas’d with the delightful Pro-
 “ spect of an *Approaching Peace*, so much wanted
 “ on all Sides, an unlucky Affair happen’d at *home*,
 “ which tho but small, and a Spark at first, blew up
 “ into a prodigious Flame. Some of the Preachers
 “ of *those Times* had taken an *undue Liberty* in the
 “ Pulpit, obliquely to condemn the *Revolution*,
 “ (to which, under God, *They* ow’d the Preser-
 “ vation of the *Protestant Religion*, and *Liberty* and
 “ *Property*) by declaring it Unlawful to resist a
 “ King upon any Pretence whatever ; and by the
 “ great Noise they made of the QUEEN’s He-
 “ reditary Right : a Title which when they are
 “ driven to explain in other places, no Man de-
 “ ny’d ; but in common Acceptation manifestly
 “ reflecting on the Legal Right of the *Predecessor*,
 “ as well as the Legal Claim of the succeeding
 “ Family ; and by which they did more than in-
 “ timiate, That a Title to the Crown by Proxi-
 “ mity of Blood, was Indefeasible, in contempt
 “ of

“ in contempt of as many Laws as establish’d the
 “ Protestant Succession. These forward and hot
 “ Gentlemen, then, by condemning the Means
 “ and Cause of the Revolution, were thought to
 “ condemn the End and the Effect of it. Among
 “ the rest, there was One who signaliz’d himself
 “ on this Occasion, nam’d HENRY SACHE-
 “ VEREL, D. D. a Man of a graceful Presence,
 “ of a very strong Voice, and of an undaunted
 “ Assurance. He came newly from the Univer-
 “ sity of *Oxford*, and was but very little acquaint-
 “ ed with the World or Himself, but resolv’d
 “ He was to be taken notice of in our *Great Me-*
 “ *tropolis*. It must not indeed be deny’d, that
 “ this *Nation* and *Church* too, were then divided
 “ into *Two Partys*, as all *Historians* tell us; and
 “ Men were then exalted or decry’d, not for
 “ their Merit, but because they rang’d themselves
 “ under the Standard of this or that Faction,
 “ (I will not give you their Names, lest I re-
 “ vive them) and they were sure to have all
 “ their Imperfections gilded over by those of
 “ their own Side. But so great was the Mis-
 “ fortune of *this Man*, that tho *He* was thought
 “ to be the Hinge on which a great Turn was
 “ made in the Nation, yet neither his Friends
 “ nor Enemy’s have describ’d him otherwise than
 “ a very worthless Person, neither eminent for
 “ Learning, Prudence, nor Piety: And it was
 “ a great Misfortune to *his Side*, that it had no
 “ better a *Representative*, who cou’d get no other
 “ Name than the *Tool* of *his Party*. I have seen
 “ some trifling Pamphlets of *his* writing, which
 “ have been accidentally preserv’d, which shew
 “ him to be a Man of more Heat than Judgment;
 “ but still, not unfit to do Mischief. For tho
 “ his *Stile* is wretchedly bad, and not agreeable
 C “ to

“ to the Purity of those Times, yet there appear
 “ so much Malice and Ill-will in all He says, that
 “ a Man cannot suppose his Design was to reform
 “ Men, but to expose them. And this Man, who
 “ soon grew remarkable, being call’d to preach in
 “ the Cathedral of St. Paul, on the Fifth of No-
 “ vember, before the Lord Mayor, Court of Al-
 “ dermen, and Citizens; instead of doing right
 “ to that never-to-be-forgotten Day, set apart
 “ then on a double account to be kept Holy,
 “ preach’d a Sermon, little or nothing to the
 “ Purpose, full of Invectives against Some of the
 “ best Men of that Age, whom He endeavour’d
 “ to sully under the Title of *Falsa Brethren*. And
 “ this Sermon He printed, contrary to an express
 “ Vote of the Court of Aldermen: but being
 “ preach’d in so great a Church, and before
 “ such an Audience, it was taken Notice of, and
 “ gave great Offence; and Complaint was made
 “ of it to the House of Commons, at that time
 “ sitting. To discourage such Insolence for the fu-
 “ ture, they were resolv’d to make an Example of
 “ Him: and since his Cause was hardly cogniza-
 “ ble by an inferior Court, they impeach him
 “ before the House of Lords, for HIGH CRIMES
 “ AND MISDEMEANORS, viz.

I. For casting black and odious Colours upon the late KING, and the Revolution.

II. For maintaining, That the TOLERATION was unwarrantable, and unreasonable.

III. For falsely and seditiously suggesting and assert-
 ing, That the CHURCH OF ENGLAND was in a Condition of Peril and Adversity, under Her Majesty’s Administration,

IV. For

IV. For suggesting, That Her Majesty's Administration, both in Ecclesiastical and Civil Affairs, tended to the Destruction of the Constitution; and charging Her Majesty, and those in Authority under Her, with Male-Administration in Church and State. And that, as a Publick Incendiary, He persuaded his Fellow-Subjects to keep up a Distinction of Factions and Partys. That He stir'd them up to Arms and Violence—And for wickedly perverting divers Texts and Passages of Scripture.

“ These were the Heads of the Articles exhibited against Him, which upon a full hearing were voted to have been made good. However, tho he was convicted, yet on account of his Profession, a very gentle Sentence pass'd on him, viz. An Injunction not to preach for three Tears; as if it were only to cool him, and give him time to consider.

“ Now, tho less cou'd not have been inflicted on a Man accus'd in such a manner, and found guilty too; yet his being try'd so publickly in Westminster-Hall, where Scaffolds were erected on purpose, mov'd Pity and Compassion: as suffering Virtue (or suppos'd Virtue) softens all Hearts that have any virtuous Relish; and Criminals (whatever their Crime is) commonly meet with Commiseration. And still, to increase it, the Doctor, on his Tryal, read a moving Speech to the Lords: which indeed was a handsom Piece of Oratory; but it not being like his Sermon in the least, they were thought not to be akin, but to have had two different Authors. And indeed, some of the best Heads of those Times (and they had many good

" ones) were said to be concern'd in it ; and it
 " was look'd upon to be the utmost Effort of
 " what his Party cou'd do ; who at first indeed
 " despis'd him, but at last (when they found the
 " common People espous'd his Interest) fell in
 " heartily with him. And then *They* industrious-
 " ly gave it out, thro the whole Nation, That
 " the Church's and the Doctor's Cause was the
 " same, and wou'd stand and fall together. A
 " popular Pretence, but not to be justify'd, be-
 " cause not true. And *this* had its desir'd effect
 " on some well-meaning, injudicious People ;
 " and cunning designing Men made a great Ad-
 " vantage of this *Crisis*, to move the common
 " People to be tumultuous : and such a *Frenzy*
 " ran thro the Nation, as if they had been all
 " bitten with *Tarantulas*, or had been actually
 " possess'd with a *Spirit of Dissension*. That in-
 " glorious Rage ! how honourable had it been
 " against the common Enemy ! Immediately
 " upon it were Insurrections, Riots, Tumults,
 " Insultings in City and Country ; and the com-
 " mon People (who like seal'd Pigeons, the less
 " they see, the higher they fly) grew so very out-
 " ragious and insolent, that they had well-nigh
 " embroil'd the Nation in the utmost Confusion.
 " Whilst the Kingdom was in this Ferment, the
 " *French King* (who had Agents every where,
 " and was always himself on the watch) sent for
 " his *Plenipotentiarys* home. Whether he had
 " any Expectations from *our Divisions*, is hard
 " to say ; but there is great reason to believe he
 " was never in earnest in *that Negotiation*, which
 " he frivolously broke off, as he had divers others
 " before. And *He* had no better Success *this*
 " *Summer* than in the preceding Campaigns. He
 " lost two Battles in *Spain*, where *his Grandson*
 " was

“ was a sort of *Viceroy* for Him; and three im-
 “ portant Towns on his *Frontiers*: And yet, in
 “ the beginning of the Winter, he gave out, that
 “ *He was now going to War in earnest*; as if before
 “ he had been in *jest*: And to shew his Enemies
 “ what he design’d to do, in the midst of Win-
 “ ter, he made the *English* Forces Prisoners of
 “ War in *Spain*; and attack’d the Confederate
 “ Army with a great Superiority, tho not so
 “ successfully as he gave out; with which he con-
 “ cluded this Year.

“ As for the *Doctor*, who had for some time
 “ been the Admiration of the gaping Crowds,
 “ *Fortune* set him down at last where she took
 “ him up at first. He had the Misfortune to find
 “ himself as much slighted and neglected, as *He*
 “ was once courted and caress’d. Like a Torch
 “ that makes an excessive Light, he soon went
 “ out; and like another *Sejanus*, it was as fatal
 “ to be his Friend at last, as it was to be his
 “ Enemy at first. The People, ever famous for
 “ their Fickleness, when they came a little to
 “ themselves, look’d upon Him as an *Ignis Fatuus*,
 “ that had led them into dirty Bogs; and ’tis
 “ said, He dy’d at last of a MORTIFICATION.
 “ I have been the longer on this Head, because I
 “ find it made a great Noise in those Days.”

Time will shew, whether I am a true Prophet
 about your Death; but as to your *Life*, ’tis not
 unlikely some such Account will be given of it:
 for such furious Preachers as *You* must expect
 little Favour from Posterity; who will not look
 upon our Affairs with *Party-views*, as we do.
Dr. Manwaring makes but a kind of scurvy Figure
 in *History*, nor will *You* make a much better.

’Twas

'Twas an Observation of a Great Man, That He had seen abroad Miters opposing Crowns, and Chaplains vying with their Patrons: but if Clergymen wou'd leave all Emulation with Laymen in Pomp, and apply themselves only to Piety and painfulness in their Calling, they wou'd find as many to honour them, as they do now to envy them. The more we value our selves, the World will value us the less: and what Tertullian says of *Wives* may be true of Clergymen, *Parendo imperant* — Their best way to command, is to obey.

And I must farther tell you, That Our dabbling (as we have of late) so much in *Politicks*, in which we are always thought very awkward at best, has made us suffer more in our Reputation from wise and good Men, than we are well aware of. And if *this Nation* shou'd ever be so unhappy as to lose its Libertys, (as who can tell what sort of Princes we may have hereafter? tho our present Security, we thank God, defys all Flattery, and all Malice) what an indelible Blot will it fix on the Clergy, That They have contributed to the enslaving their Fellow-Subjects, as we are told They have not far from Us?

Farther still — Good Princes will return us no Thanks for our pains; so that *hard will be our Lot*; when neither Prince nor People will thank us.

I have read, that King *CHARLES I.* when mov'd to interpose with the Parliament in favour of Dr. *Manwaring*, said, — He that will preach other than He can prove, let him suffer: I give him no Thanks to give me my due.

Good Princes well know, That Prerogative is nothing but the Power of doing publick Good without a Rule. They will therefore by no means think themselves oblig'd to Flatterers, who tell them,

'Tis

'Tis a Power of doing what they please ; every thing is lawful to them. — As to bad Princes, 'tis a dangerous Compliment to offer them a Power not belonging to them, and of which they would not fail to make a bad Use. We read, that the *J E W S* (*Anno 1348.*) were banish'd out of all Countrys in *Christendom*, principally for poisoning Springs and Fountains ; an Act surely of the highest Malignity, and for which a sufficient Punishment cou'd hardly be assign'd. Is not poisoning Mens Minds, next a-kin to it ? For what are we to call the inculcating the Doctrine of *Slavery* to Men born Free ? You are for having us express our Obsequiousness to our Princes, as the *Muscovite* Women are reported to do to those who court them. When they are resolv'd to marry them, they send them a *Whip*, curiously wrought by themselves, in token of Subjection.

But You fancy, you (forsooth !) are the *BYASS*, that has turn'd the Bowl another way : You are said to look on your self as the Occasion of the late Alterations. If our Affairs thrive better in new Hands, than they did in the old, I shall rejoice in the Change ; but a Year or two hence we may be able to form a better Judgment of that. The Reasons of our Superiors are secret and imperceptible to us below, and not rashly to be censur'd by us. All I shall say is, That many things within these six Months have been my Amazement, and now require my Silence. Only I cannot but take notice of a rude and unmannerly Reflection of the *Examiner*, No. 15. *We have seen*, says he, *a great part of the Nation's Money got into the Hands of these, who by their Birth, Education and Merit, cou'd pretend no higher than to wear our Liverys.* Language fit for a Livery, which no one out of it shou'd use. That Author first makes the late
Ministry

Ministry no Gentlemen, as far as He can ; and then treats them *as such*. Had it been truly *so*, as it was notoriously false, How dares *He* speak so disrespectfully of *those* whom Her Majesty *once* thought fit to honour with Great Employments ? Is it not as undutiful to reflect on Her *late* Choice, as Her *present* one ? But, shou'd I allow, that *They* were *mean Men*, whose Merit had rais'd them to great Eminency ; may I not say, it is better to be rais'd from Nothing, than for Nothing ? If He supposes them *Meteors*, form'd of earthly Exhalations, and rising too high, I will conclude the *Metaphor*, by telling Him, That they did resemble *Meteors* in *this*, and in *this only*, That *they shone most brightly in their fall*. But however, *Athenagoras* was not depriv'd of *Athens*, but *Athens* of *Athenagoras*.

But I ask your Pardon for this Digression, — and again apply my self to *You* ; and desire you to advise your Friends to consider, what will be the End of our present unnatural Divisions. Let *them* be perswaded to bring their *Zeal* under the Conduct of Discretion and a sound Mind ; and let them be pleas'd to remember, that *Angels* have *Eyes* as well as *Wings*, to guide their Flight ; and that Strife about Trifles has laid many *Christian Churches* desolate and waste, and plac'd the Temples of *Mahomet* where the golden *Candlesticks* were wont to stand.

But in Charity, I hope you mean no Harm to our Church and Nation. You may, 'tis possible, think you are promoting the true Interests of both, as well as your own. But, Sir, so sacred a Cause as that of the Church, ought to be manag'd with Reverence and awful Regard, and not with the Noise and Acclamations of the Multitude. *Evangelical Precepts* are mild and soft,
and

and the breathing of a meek and gentle Spirit ; and if Love and Union did flourish among us, it wou'd make the Devil out of love with our Climate.

However, if you are resolv'd to proceed in your late violent Methods, you may give a Wound to our Constitution, which you will find very difficult to cure. Your carrying things to Extremity, may certainly be very prejudicial to the *State* ; and your over-fondness to the *Church*, may end in your over-laying it. Allay then *those Heats* you have rais'd ; and use that Interest you have yet left in the People, in cooling them, and bringing them to a better Temper and Agreement, so necessary in these unhappy Times of Division at home ; when *The Common Enemy* abroad talks now of beginning a War, which we hop'd was well-nigh ended ; and in order to it, tho' still'd *The Most Christian King*, is bringing the *Turk* into *Christendom*. He who can repair our present Breaches, and beat down the *Partition-Wall* lately set up in our Church ; and will apply soft and healing Hands to our bleeding Wounds, will shew himself the *best Christian* and the *best Subject*. For *Love* is the surest Foundation of Unity in all Relations ; and *FORCE* (let it lie where it will) is the Nurse of Humours, which will, at one time or other, break out into Ulcers or fatal Diseases. And when it is consider'd, *who* it is that bids us *love one another*, this alone is such an unparallel'd and obliging Precedent, as exceeds all the Topicks of Reason and Argument.

And as to YOUR SELF, if *You* have done any Service to the Church, 'tis accidental only ; like *Him* who by stabbing a Man, open'd an inward Impostume, and cur'd him. The late Honours confer'd on *You*, were not design'd to *Your Person*,

D

but

but the *Cause* you was thought to represent. And I must tell *You*, that Fame, like yours, not supported by real Worth, dies away insensibly ; like an *Eccho*, every Rebound of it grows weaker and weaker. A Time will come, when you may quietly walk the Streets, without being run after, and pointed at ; and when none will take any Notice of you ; and if they do, it will be but *this* — There goes *He* who was once the great Troubler of our *Israel*.

'Tis hop'd in time you may have some serious Minutes ; and then *these things* will give you Trouble. For supposing you think you have no Guilt ; yet the very being an involuntary Instrument of Bloodshed, Confusion and Mischief, wou'd make a good Man uneasy. Do not think it firmness of Mind to despise the Sentiments of the World concerning your self. It once humbled a better Man than you, to consider *this only* — *That if the World knew so much of Him, as He knew of Himself, they wou'd hardly have admir'd Him so much.*

In a Word, Sir, you have been attack'd by some judicious, some injudicious, and some very malicious Pens ; from the last number of which, I do solemnly exempt my own ; for I have no Quarrel with you, except on a Publick account. My Design is only to desire you to promote Union, as an *Englishman*, a *Christian*, and a *Clergyman*. And how hard is it, that *They* whose Office it is to keep Men together, shou'd scatter them ; That *They* whose Business it is to preach Peace, like Trumpeters shou'd sound a Charge ? Consider, How great Honour you do to *those* of the contrary Party to yours, to rank all Reconcilers, Peace-makers, and meek and quiet Men, among *Them* : and, How little *They* consult their own Credit, who value none but those

those of fierce Tempers, who *Hate* those who in the least differ from *Them*.

I conclude all with an excellent Sentence of St. *Ambrose*, which some will hardly now allow to be good *Divinity*, and will scarce bear a Translation at present — *Si virtutum finis ille sit maximus, qui plurimorum spectat profectum, Moderatio omnium pulcherrima est. De Pœnitent. contra Novat. lib. 1. c. 1.*

If you will read with Candor and Patience what is here offer'd in kindness to you, you will return to a better Mind: and as *Alexander* had his daily Monitor, to put him in mind, *That He was a Man*; so I desire you to accept in good part the same charitable Office, from,

S I R,

Your faithful Adviser.

POSTSCRIPT.

AT last, your long-expected *VINDICATION* is come out, with your own Consent and Approbation. I waited some time for it, being resolv'd not to publish *this Letter*, before I had perus'd what was promis'd in so pompous a manner to the World in your Defence. And had I receiv'd full Satisfaction from *that Paper*, I had not fail'd to suppress *this*. But such merry Authors may divert their Readers, but seldom convince them.

I am heartily sorry, that thro the whole He so plainly discovers Himself to be a *Clergyman*, and so often calls his Antagonist *FELLOW*, and by the most scurrilous and contemptuous Names, as he does all others that come in his way, who are of *that Parry* NOW, which he confesses himself

to have deserted. Such Levitys wou'd be unpardonable in any Preacher of the Gospel, except *Him*, who declares, he *bates a religious Face*. To be sure *He* means not his own; and we have reason to believe, that his own *Looking-glass* never presents such a Face to his View.

But as to your Actions of a publick Nature, I am still of the same opinion I was, viz. That *You are a PUBLICK INCENDIARY*, which your *Vindicator* ought not to have resented, (as he does, p. 13) because *You* was *impedch'd as such* by the *Commons of Great-Britain*, and convicted too before one of the most *August Assemblys* in the Universe.

As to those in a private Capacity, I think Mr. *BISSET* exceedingly to blame to rake into them. I join with *You* in believing, that *The Devil himself cannot employ two Clergymen more in his own Service*, than in exposing each other. But that *He* may not pass for a Tool, I declare I never met with any one that commended either *him* or his *Performance*; and I verily believe, no one set him on *you*, for he wants it not. I know him, not, approve him not — I dislike his whole Book, but more especially the latter part, in which he vilifys the Constitution of a Church, of which he is a *Minister* as well as a *Member*.

But if he be a *Madman*, as the *Vindicator* says over and over, does *He* think any will be so mad to employ *Him*? Is such a One fit to be let into a Secret? If *He* be so Mad as he is represented, might *He* not have been better answer'd by a *Commission of Lunacy*, than a Book of 99 Pages? If he be so very mad, why is a Man, that is not so, angry with *Him* who only acts like himself? How comes *He* to call *Him* a *Dog*, (p. 67.) unless *He* wou'd have *Him* knock'd o' th' Head, like a mad Dog?

Dog? And *He* must have some such thing at heart, when *He* declares—*He* deserves to be ston'd into the other World, (p. 44.) If *He* be so mad, why does the *Vindicator* call *Him* Rogue, Fool, Knave, Coxcomb, Blockhead, Miscreant, stupid Creature, ignorant Wretch, irregular, indevout, impudent, reviler, lewd, sensual, devilish? If *He* be mad, how comes it, that *He* Sentences *Him* to lose his Tongue and his Hand? This is somewhat worse than a Suspension from preaching for three Years. And as those Names were never before given to any Madman, (whose Actions are not of a moral Nature) so, I believe, that cruel Punishment was never inflicted on one.

I am very far from justifying Mr. Bisset, nor will I the *Vindicator*, who seems to me to want a *Vindicator* Himself. There is, Sir, a moral Madness, as well as a natural one; and the *Vindicator* will not (I am confident) think I affront *Him*, when I tell *Him*, That so much Wit, or rather Pertness, as *He* has shewn, must needs have a mixture of Madness with it: But that more Seriousness wou'd have become him in defence of You, now esteem'd one of the Supporters of the Church. I will not undertake to answer the main of His Book, which is a *Vindication* of You; I charitably hope no one can. I am very well pleas'd, that any sort of Answer is given to the scurvy Storys reported of You; but still shall be glad to see what you have to say to that which stands yet unanswer'd (and of consequence taken for granted) in Mr. Bisset's Book; and to the new Accusations lately publish'd in a Letter from a Gentleman of OXFORD, which indeed are well worthy of your Consideration. For the World now begins to read what is written against you, and look upon you with another Eye than it did a Year ago.

But

But when I have commended *His Wit*, I am at a loss what I shall commend besides. He throws it about, at so *mad a rate*, with so little Judgment, that it confirms the old Observation, That *Wit and Wisdom seldom go together*. Thus, for Instance, He condemns Tumults in general; but how is that to be reconcil'd to the easy Censures He passes on those particular ones of late? Tho never perhaps in the Memory of Man were there such wicked, dangerous, and malicious *Mobs*, as within these twelve Months, yet are they call'd, (p. 19.) *A parcel of poor ignorant Boys and Striplings* — They *ONLY* hollow'd for the Church and the Doctor, says He, p. 7. He tells us, (p. 43.) That the *Stones* which the Mob threw, *ONLY* did the Errand they were sent upon; *JUST* reprov'd the Family for not illuminating their Windows upon that Night of Joy and Triumph, they *HARDLY* went into the Room. A fine Advocate for the Mob indeed! 'Tis well known, that in some of the great Streets divers had above 100 Panes of Glass broken, and few had less than twenty. Gentle Remembrances indeed! But that which crowns all, says He, (p. 17.) was the Decency, the good Behaviour, and the Peaceable way of Our Proceeding in the late Elections: There were, adds He, no Madness, no Enthusiasm, no fiery Zeal. And yet He had told us in the very same Page, That it made his Heart glad to behold the BECOMING SPIRIT of the Burgesses, the NOBLE ARDOR (i. e. Heat) of the Citizens, and the UNIVERSAL ZEAL of the Freeholders. Where has this Vindicator dwelt? or, Where does He suppose We have dwelt? Had He written This for the Information of Her Majesty's Subjects in the East-Indies, it might pass for Truth in those distant Regions; but to say this in a City and Nation, in which there is hardly a Man, who does not swim with the Stream, that has not been unmercifully

cifully insulted, discovers somewhat which I will not call by its proper Name.

But, (p. 23.) *He* pathetically chides, in *David's* Language, those who sit and speak against their Brethren, and slander their own Mother's Sons, forgetting *Himself* and *You* too. For *He* who can outdo you *Two* that way, is a great Proficient in that noble Science. And let me tell *Him*, That *He* has wounded, as far as in *Him* lay, the Reputation of some worthy Men, for which *He* must expect to be call'd to a severe Account, unless *He* repents, and makes them all the publick and honourable Amends *He* can.

But *He* roundly, and (one wou'd think) in good Earnest affirms, That the Dissenters help'd to make up the Mobs, and assisted in pulling down their own Meeting-houses; and gives some superfine Reasons for it. But what cannot a Man believe, who believes that? *He* may sure be brought to swallow the belief of Transubstantiation in time. Good Mrs. Hearst says, (p. 31.) That *YOU* was never guilty of a childish Action. I cannot say so of your *Vindicator*; for no one but a Child wou'd offer to argue as *He* does.

But Your *Vindicator* is very angry with Mr. Bisset, for the little Concern *He* expresses at Bloodshed; and there was good reason for his Anger. But why is *He* less tender *Himself*? Does *He* not insult the Memory of Mr. Tuchin, and take pleasure in the Story of *His* Death, who (whatever His Demerits were) ought not to have dy'd by a Cudgel? But that is not the only Instance of *His* good Nature; (at p. 37.) *He* says, *I believe thou'lt make me turn Tory; I shall run in my Zeal and break B——t's Windows.* *He* tells us, e're *He* is aware, *Whose* Zeal it was which prompted them
to

to break Windows ; and He teaches his zealous Readers, how they shou'd treat Mr. Billet.

I pass by His rude and insolent Treatment of a noble Peer, whose late honourable Post might, one wou'd think, have secur'd Him from such impudent and sawcy Reflections : As also, His abusing a learned and venerable Bishop, whose Activity at the REVOLUTION will never be forgiven ; whose Name will be recorded with Honour in future Ages, when your Vindication will be forgot. Is *this* the Respect He pays to a learned Father of the Church ? But *this* I suppose is a piece of Merit, for which He values Himself. But I must tell Him, these things deserve another sort of Animadversion, than that from a Pen.

I cou'd say much more ——— but as Your ingenious Vindicator says, (p. 29.) *I will not lean hard upon your Quiet.* I conclude all with this kind and hearty Wish ——— That you may never from this time have occasion for Vindications ; but if you have, That your Vindicators may put their Names to their Papers, if your Accusers do so.

Vale.

F I N I S.



